

[NEW SERIES,---VOL. VI. NO. 2]

regulated.

REVIVALS.

From the Baptist Record.

WALES, MASS.—To this church twenty-three were lately added.

HILLSBOROUGH, N. H.—Nineteen were recently baptized.

In Portsmouth, N. H., eighteen have been received into the church.

In Berlinville, Ohio, thirty-eight baptized believers have received the right hand of fellowship and been welcomed to the communion of the church.

PHILADELPHIA.—The additions to the churches in this city, will hereafter be published monthly as reported in the ministerial conference. Special efforts are now making in most of the churches, and with great success. We are rejoicing in the presence of the "King in Zion."

In several of the Presbyterian churches there are extensive revivals. To Rev. Mr. Rood's church, Northern Liberties, ninety-one were added on the 6th inst.

MADISON, PA.—Bro. J. Green Miles writes that he has baptized fifty-three, and that other candidates for the ordinance are waiting.

A letter from Bro. John S. Bowen, of Westchester, Pa. communicates pleasing intelligence of the commencement of a precious revival there. The pastor, Br. Parker, is assisted by Rev. E. Andrews. The work is spreading through the village, and other churches are sharing in the blessing, and some fifty have been hopefully converted in connexion with the Baptist congregation, and fourteen have been baptized.

SECOND SOUTHWARK CHURCH.—One hundred and twelve received on last Sabbath the right hand of fellowship, and were admitted to the communion of this church, all of whom had been baptized during the last month by the pastor, Br. Geo. Higgins.

THIRD CHURCH.—About one hundred have been baptized by Bro. E. Covel during the last month.

SCHENECTADY, N. Y.—A special meeting is in progress. From 150 to 200 have professed to be "born again," ten of whom are students of Union College.

In Sempronius, N. Y. twenty-three have been baptized.

In Hamburg, N. Y. a protracted meeting has been held, and twenty-four baptized.

In Pemberton, N. J. the whole number baptized by Bro. J. G. Collom, since the revival commenced is thirty-eight.

In King's Creek, O., thirty-three admitted to the communion.

In Lockland, O., a powerful work is progressing, some fifty or sixty anxious, and a number converted.

In Troy, O., seventy-six have been baptized.

In Piqua, O., thirty received—and the work still progressing.

WEST JEFFERSON, O.—Into the fellowship of this church, twenty-nine have been received.

In Middletown, O., more than thirty have been admitted to the communion of the church.

In Indiana during the past year more than three thousand persons were baptized into the fellowship of the churches.

ALABAMA.—During the last five months about five hundred were added to the Baptist churches in Perry county, Ala.

WYSCANDA, MO.—Forty-six were added by baptism to this church, as the fruits of a recent revival.

DOVER, MO.—Forty-four have recently been received into the fellowship of this church.

LOUISVILLE, KY.—The revival progresses, fifty have been baptized.

From the Christian Watchman.

History of the Baptists.

DEAR SIR:—I take this method to invite your prompt and cordial cooperation to hasten and mature this laborious undertaking, which I am very happy to state, meets much favor with the Baptist public.

I want to give some account of each Association, Conference, Yearly Meeting, and of all public bodies of all parties of Baptists, with their complete statistics, on the plan laid down in my *Historical Correspondent and Inquirer*, a paper which I have lately published, and which is devoted exclusively to my historical pursuits. It is for gratuitous distribution, for the sole purpose of soliciting the needful aid.

A second number is soon to be published, and as I want to send them freely to all parts of the country, my main object in this note, is to obtain facilities for so doing.

One of my greatest difficulties in the business of corresponding, is to find the right kind of men, and to ascertain their Post office address.

Among the numerous readers of all the Baptist periodicals, in which I wish this notice to circulate, many will see it who may be willing to afford me aid, but who have hitherto been unacquainted with my wishes and wants in this business, and to whom none of my Circulars and papers have been sent, for the reasons above stated.

To all such I would say that if they will drop me a line, with the proper Post office address, they shall have an immediate supply. Send on your Minutes without delay.

Direct to me as a minister or Postmaster, Pawtucket, R. I. DAVID BENEDICT.

March 4th, 1843.

Baptism and the Lord's Supper.

A writer in the Churchman maintains that baptism administered by any other than one episcopally ordained, is invalid, and that none should be admitted to the communion but such as have been regularly inducted into the church. Upon the latter point, he speaks as follows: "There is a kindred subject, on which also I would wish to say a word—the admission of schismatics to the communion. The church, we are told, gives them an invitation to participate in this, her most sacred rite. May I ask, where? In the rubric at the end of the confirmation service, I read, 'and there shall be none admitted to the holy communion until such time as he has been confirmed, or be ready and desirous to be confirmed.' Now the church certainly does not contradict herself,

and any invitation she gives must be considered as addressed to her own children, and not to aliens."

Christian Secretary.

HARTFORD, MARCH 24, 1843.

"Enoch Walked with God."

Such is the language of a faithful record concerning one of ancient time, and this is doubtless what we are to understand by "the good old way." Would that more in modern days were walking in it!

He "walked with God." Then his was a progressive religion. It was not a stationary godliness, but a continual advancement—a "pressing onward." And so we read, "the righteous shall hold on his way;"—"the path of the just shineth more and more."

He "walked with God." Then his religion called his own faculties into exercise. He did not expect to be carried along to heaven, like passengers in the cars, without any effort of his own. God had given him powers and faculties, and he expected to use them. No one ever advanced in piety by doing nothing.

He "walked with God." Then his course was doubtless singular. Walking with God, is not the way of the world at any time, and the world was becoming very corrupt in Enoch's day. He that walks with God must turn his back upon the world. Who dares to be singular in his religion?

He "walked with God." Then his course was a straight one. The ways of the world are crooked—the path of sin is a winding path, like that of a serpent—but he who walks with God will be sure to go straight; for with Him is "no variability, neither shadow of turning." Enoch was not "carried about with every wind of doctrine," for he walked in the "old paths."

He "walked with God." Then his way must have been pleasant. No doubt he always found it "light round about him," for "God is light." Christians talk about "getting in the dark." We are afraid they do not walk with God as they ought. What a companion Enoch had in his journey! "He that walketh with wise men, shall be wise," and how must it be with one who walks with God!

He "walked with God." Then his path was a safe one. Christians and her family, in the "Pilgrim's Progress," felt perfectly secure while Greatheart was with them, but what a protector had Enoch in walking with God! What though "your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour?" he cannot harm those who walk with God. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Enoch, it is true, did not go there, but it makes little difference, provided we "walk with God."

He "walked with God." Then he was well provided for. He supplies all the wants of those who walk with Him. "The Lord is my Shepherd; I shall not want; he maketh me to lie down in green pastures; he leadeth me beside the still waters. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over." Those that walk with God shall surely be fed; they shall "renew their strength;" they shall "run and not be weary, they shall walk and not faint."

He "walked with God." Then he certainly reached heaven at last. And so we learn from that brief, significant sentence, "He was not, for God took him." Ah! "this is the way; walk ye in it." They that walk with God here, will be sure to dwell with God hereafter.

Did Enoch walk with God? Then may every Christian do the same. Nay more, every Christian is bound to do it—for "what doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God?" Oh for more of Enoch's piety!

Religious Toleration in Denmark.

The Corresponding Secretary of the American and Foreign Bible Society has received a letter from the Rev. J. G. Oncken, dated Hamburg, Jan. 24, 1843, which we find published in the last Baptist Advocate. The letter is chiefly occupied with the details of the number of Bibles and Testaments disposed of in Germany, which were furnished principally by the Amer. and For. Bible Society; by which we learn that there is a willingness on the part of the people to read the sacred scriptures,—thousands of copies having been distributed within the past year, many of which were paid for. Bro. Oncken has also procured a set of stereotype plates for the New Testament, and designs publishing an edition of 20,000 copies in the course of the present month. But the most singular intelligence received from Bro. O. is the following "Most Gracious Resolution" of the King of Denmark. It seems that the few scattered Baptists in Denmark are already considered worthy the notice of the King; and his endeavors to protect the time-honored custom of infant sprinkling are really amusing. Under the specious garb of friendship, he issues a bull, virtually prohibiting all his subjects, who are not already Baptists, from assembling for the purpose of hearing Baptist preaching. There is evidently a trap laid in this "most gracious resolution," for the purpose of ensnaring the Baptists, or rather for the purpose of having them break over

some of the rules laid down in the Resolution, and thus afford a pretext for a more bitter persecution than any they have yet experienced. But the same Almighty hand that first planted Baptist principles in Denmark, will protect them, and all the artful intrigues of the sovereign and his corrupt priesthood to destroy the germ of truth now rapidly springing up in that country, will doubtless "turn out to the furtherance of the gospel."

On the 29th of December, 1842, the following announcement was issued by the Danish Department of State.

His Majesty, in compliance with the recommendation of this Department, regarding the Baptists existing in Denmark, was pleased on the 23d of the present month to resolve as follows:

The doctrines of the Baptists deviating from those of the Confession of Augsburg, the desire of this sect to be allowed the free exercise of their religious rites in this kingdom, cannot be granted. But that the members of this Society may not be deprived of freedom of conscience, by being debarred the exercise of the external rites of their religion, we determine and command as follows:

1. It is permitted to the Baptists to establish a separate church in Fredericia, where they may erect for themselves a place of worship, and administer the sacraments of baptism and the Lord's Supper, in accordance with the peculiar tenets of their sect, with this single proviso, viz: that their baptisms shall always be performed in an enclosed place. It is further permitted to the church to choose their own teacher or leader, which, however, when effected, must be immediately made known, through the police and the clergyman of the parish in which their meetings are held, to the magistrate of the district, and to the bishop; but, with the exception of the case provided for in article 3, it is not permitted to the church to receive into its communion any persons not resident in Fredericia. It is the duty of the teacher or leader, within four weeks after his election, to deliver to the police and to the clergyman of the parish an exact list of all the members of the church; in like manner he must annually, at the beginning of January, present, as already prescribed, a correct statement of all the admissions to, and dismissions from the church, that have taken place in the previous year; so that it may at all times be known whom and of how many members the church consists, in order that care may be taken to prevent their assemblies from being attended by any but those who have been received into the communion of the church.

2. To the Baptists residing in other parts of the country, it is permitted to assemble privately for the purposes of divine worship, and to administer the Lord's Supper according to the rights of their community. But those Baptists who wish to take part in such meetings are required, previously to their appearing there for the first time, to make their intentions known to the clergyman of the parish, who must also be informed of the time and place where such meetings are held, as prescribed in the law of January, 1841. A similar report must likewise be made by the proper person to the police of the place, that care may be taken that no persons are present but the members of the Society, (sect) and that nothing takes place calculated to trouble or disturb the public peace.

3. That the children of Baptists may not be deprived of the blessing of immediate admission into the Christian church, it is the duty of Baptist parents, whether resident in Fredericia or elsewhere, to have their children baptized within the time prescribed by the law of 30th of May, 1828; but in the event of the parents being unwilling to fulfill this injunction themselves, it may be done for them by a guardian, appointed for that purpose by the magistrate; and, if desired, either by parents of guardians, the ceremony may be performed in private. It is, however, incumbent on the parents to send their children to school for instruction; but, when they have attained a sufficient age, if it be the wish both of the parents and children, they may be received into the Baptist communion, provided always that the Baptist church does not object to receive them; for this purpose, however, the children must be sent to Fredericia in case the parents are not already residents in that place. When accomplished, the baptism must be inserted in the church book of the parish in which it took place, in the same manner that confirmations are now recorded. If at the age of sixteen years the children have not been incorporated with the Baptist Church, as contemplated above, they must be confirmed as evangelical, Lutheran Christians, in compliance with their baptismal vows.

4. Before a Baptist can be united in marriage to a member of the national church, the clergyman shall obtain from him an engagement that all the children springing from such union shall be educated in the evangelical Lutheran religion. This engagement shall be entered in the church book, and must be signed by both the affianced parties and by the *Verlober*, (a kind of surety and witness of the marriage.)

5. Provided that those Baptist parents, whose children are still unbaptized, shall forthwith comply with the provisions contained in article 3, for the baptism of their children, we graciously remit the fines that may have been imposed on them, conformably with the ordinance of 30th May, 1828, and our chancellor is instructed accordingly.

In so far as it is not otherwise ordained by this our most gracious resolution, the existing laws respecting Baptists remain in full force, and we earnestly enjoin upon the members of this community to abstain from making proselytes, and from baptizing, except in accordance with the provisions of this act, let the pretext be what it may; for by so doing they will not only forfeit the privileges now granted them, but they will likewise expose themselves to prosecutions and penalties.

Revival in New London.

DEAR BRO.—I take my pen, even at so late a period, to give you some brief account of the gracious work of the Lord recently enjoyed in this city. For a great proportion of the summer, there was enjoyed among the members of the 2d Baptist church, (for other churches I cannot speak,) a spirit of fervent wrestling at a throne of grace for the salvation of God to be displayed among the people. The interest among the members was such, and such were the appearances in the congregation, that early in September we began to multiply our meetings. The first conversions occurred among us in the month of October, and from that time onward, conversions were of almost daily occurrence for many weeks. We had no assistance from abroad, except an unexpected visit from Br. Tilden, of Palmer, Ms., of about four days, until about the middle of December, when, at the time of my illness, we enjoyed for two weeks the efficient aid of Br. Hodge, of Brooklyn, N. Y., aided at the same time by Br. Tilden. After which, Br. Corey, late of Sing Sing, labored with us for two weeks. Through the instrumentality of all of them, God was pleased to work, and many we trust, have been won from sin to Christ. Most of the churches in the city have been refreshed, and increased, and some of them greatly so. How many have actually been converted, will not be ascertained by man until the disclosures of the last day; yet we have ample reason for believing that the number will not be small.

Our accessions by baptism up to the present time, have been 120, fifty-seven of whom were heads of families, embracing 12 husbands with their wives. Considerably more than one half of the entire number received by us are males. The entire number baptized by the different churches since October last, will not, probably, fall short of 500, besides a considerable number who have been sprinkled. The additions to the 1st Baptist church have been vastly more numerous than ours, but they will doubtless communicate with you for themselves.*

It is my earnest prayer to God, that the rich blessings he has showered upon us as a church, may serve to humble us, and make us more diligent in his service. The great change that has taken place in New London within fifteen months, is astonishing; during which time the two Baptist churches have received into their communion by baptism, over 600 persons. This is the Lord's doings; and may he continue to roll on his purposes of grace until all are converted.

Yours in the gospel of a precious Saviour,
New London, March 14. L. COVELL.

* We hope soon to receive a communication from this church.

Church Constituted.

An Ecclesiastical Council composed of delegates from the First, Second and Third Baptist churches in Groton, First and Second New London, and from the Baptist church, Jewett City, met at the call of a newly organized church in the town of Groton, at the house of Dea. R. A. Avery, on Thursday, March 16, 1843, for the purpose, if thought advisable, of recognizing them a regular Baptist church.

The Council organized by appointing Elder I. R. STEWARD, Moderator, and Rev. L. COVELL, Clerk.

After a careful investigation of the subject, it was *Resolved*, That we extend to this infant church the hand of fellowship as a church in gospel order, and that we proceed to publicly recognize them as such.

Eld. Heddon was appointed to read select portions of Scripture; Eld. B. Cook preached from Eph. 2: 19, 22. Br. Covell offered the constituting prayer; Eld. Knapp gave the hand of fellowship; Eld. Steward gave the charge to the church, and Eld. Denison offered the concluding prayer.

The services of public recognition were performed in the meeting-house of the Congregational church, which was kindly offered for that purpose.

The new church, which is called the Baptist church on Groton Bank, comes into existence under favorable circumstances, and enjoys an interesting field of labor. Eld. Heddon is engaged to supply them a part of the time during the present year. May the Lord bless them abundantly, and make this infant branch a fruitful vine, and a blessing to the world. L. COVELL, Clerk.
New London, March 17, 1843.

The Comet.

This celestial visitor is attracting the attention of the learned, at the present time; and observations have been made from the principal colleges in the United States, the result of which goes to establish, beyond a doubt, that a comet is, on clear evenings, visible in the south-western part of the heavens. The cloudy weather, which has prevailed most of the time since the comet made its appearance, has prevented the observations from being made with that accuracy which would have been the case, had the evenings been clear.—Prof. Olmsted delivered a lecture in New Haven, one evening last week, on "The Comet," but we have not even seen an abstract of it published.—The communication below, from a scientific gentleman, embraces the principal facts relating to the comet, and agrees with the observations made at Yale College, Brown University, and other places, besides furnishing some particulars from distinguished astronomers, which we have not seen condensed elsewhere. We cheerfully make room for it, to the exclusion of other observations which have already appeared in the newspapers, and hope he will furnish us with the particulars, in

case he should make any discoveries, concerning this comet.

The comet and the Zodiacal light were both distinctly seen on Tuesday evening. The Zodiacal light may be seen in the west on a clear evening from eight to nine o'clock, and perhaps later.

MR. EDITOR:—The Comet still excites interest and inquiry, though it is believed it has never in this vicinity, been seen with the naked eye, and on that account, the visible train has been erroneously supposed by some persons to be the Zodiacal light. The Comet is distinctly visible with the telescope on a clear evening. We have so many cloudy or stormy evenings, that the view is seldom enjoyed; but on Saturday evening, it was visible from about 7 P. M., to nearly 8 o'clock; and directly at the western termination of the long train. Its general appearance differs but little from the color of the train, except that it is much more dense and better defined, and more like a little nebula, or thick smoke. Its shape is rather more kidney-form than round. It is probable, however, that the nucleus, or dark body of the comet, is spherical, from the rapidity of its motion. But this appears to be concealed by its dense cloudy atmosphere.

As many persons have expressed serious apprehensions respecting it, and some have suggested that "one flap of its tail may destroy the world," it may be stated that whatever constitutes the tail, it evidently has no substance, because it is wholly invisible to a good telescope in which the comet is distinctly seen. And what renders this still more certain is, stars, as small as those of the sixth magnitude are visible through it, so that its density is little more than that of moonlight.—But what the composition of any comet's tail is, has never yet been satisfactorily ascertained.—Apian, Carolan and Tycho Brahe supposed it to be the light of the sun transmitted through the nucleus of the comet, which they imagined was transparent like a lens. Descartes declared it to be the refraction of light by the nucleus. Kepler believed that the rays of the sun drove away the denser parts of the comet's atmosphere, and that the tail was thus formed. Sir Isaac Newton believed it a thin vapor raised by the heat of the sun upon the comet. Marion contended that a comet's train was merely a portion of the sun's atmosphere. Biot and some others believed that the tail was caused by the extreme heat of the sun, converting the body of the comet, at its near approach to the sun, into vapor, which would, of course, fall into a train in the rear. Dr. Hamilton contended that the tail was nothing more than streams of electric fluid. And Euler (who is perhaps near the truth as any one who has attempted an explanation,) supposed the impulsion of the solar rays to drive off the atmosphere of the comet, and thus to force it behind the nucleus in the same manner that smoke falls in the rear of a moving steam boat. If this supposition is correct, then it follows clearly that those comets which exhibit the longest trains or tails are the least dense and the most capable of evanescence, or change into vapor. Dr. N. Webster, in a late paper, supposes the tail, which is always opposite the sun, to be produced by the light of the sun modified by the nucleus or atmosphere of the comet, like the streaks of light occasioned by the sun's rays through clouds and vapor, vulgarly called "the sun drawing water." But if this were the fact, the rays through the comet could only be visible to the extent of the vapor on which the rays fall, and therefore the idea amounts eventually to the same principle as that advanced by Euler; and the objection to both is, that no smoke or vapor would remain so permanently straight and fixed, as the tail of the comet appears to be. The Doctor is, however, unquestionably correct in asserting that "the comet's tail is not fire, and might sweep over us without our perceiving it." As this certainly now does every day it passes over us, after the sun.

Affectionately yours, L.
Stratford, March 17, 1843.

P. S. Last evening, in the absence of the moon, the train of the comet was truly most splendid.—And the Zodiacal light almost, or quite equally so. The latter extended from the due-west point of the horizon, up directly over the seven-stars to the zenith; and the contrast of the two constituted one of the most magnificent spectacles ever beheld! Just as we had arranged our telescope, and fixed our eye to take a fine and long desired look, in the absence of the moon, a thick cloud suddenly arose from the west, and concealed it from the view! The train, however, and the Zodiacal light continued their splendor nearly a half hour longer. As the comet recedes from the sun, the tail will continue to shorten until it disappears. The train is always the longest when the comet is nearest the sun.

Such exhibitions of God's mighty and glorious power as we were witnessed last evening, strongly reminded me of the exclamations of the sweet singer of Israel in Ps. civ. 24, "O Lord, how manifold are thy works; in wisdom hast thou made them all." And again, "The heavens declare the glory of God, and the firmament sheweth his handiwork." These exhibitions also fully evince another important truth, "It is a fearful thing to fall into the hands of the living God." Again yours, L.
March 18.

Elder Knapp is preaching at the First Baptist church in Richmond.

Increase of

During the month the accessions to the church, and the increase over one thousand! The prospects of this vocate, "we regard."

Another new into Broadway and the hall, No. 136 Eighth public worship, till Rev. S. A. Corey is Jy. The pastors of prize with favor, and it is likely to be well near the East river. plenty of material for Eight hundred members in this vicinity as too

Catholic

We make the following from President DUNN, Pa., (now in Europe), ton, published in the

"I have carefully both as a system of faith as an external institution, such, and forming an of the Government in no doubt—no intelligence doubt—but that Catholic ing its ground in Euro rect patronage of most they find it a very con of controlling the mass priesthood. In Italy in correspondence with ops with the Minister and the church had n seven years since; now and, with a returning people of France, there of the church to pow decorations of the chu the state of society, so the mass of the people her influence again ov munity: over kings an her as a means of gover of the lower orders, be her external ceremoni the senses, and so adap ticularly of penance, and as to assure to the ear, the pardon of sin, and next world, if not quite in England she is acq greatly multiplying an machinery, such as fin schools and colleges, a missionary priests; sec proximation of many o lishment to what is ess most of all, by the too and Tories, so as to g during the last Admin Catholic party repres when we remember th Catholic is superior to h on the contrary, the li is subordinate to his po see the true power an church in affairs of go popular elections. I m element of power in w voice. I refer to the spectability of the clerg

"While the church fluence with sovereign masses of people, the portion of the communi ed towards her than the years ago, considering institution, involving f but they have an invio as an external institut such, because she effect liberty, or the spread of this middle intelligent most exclusively. The tralized in decidedly C nobility are declining numbers, because the approximates the peop the church, which syn and the lowest portio continent, but not wi class. This is the tru church at this time in tries, as in Italy and A increasing in semi-Cath the Governments are P not apply to Russia, I have not visited them, her present agitated co

Revival

The Lord is pouring and some souls are no many poor sinners ap saints of the Most Hi duty, and backsliders a their wanderings; we about to appear gloriou his people here.

NEW BRITAIN.—We revival is in progress in accessions have alread ist church, but are un present.

ALBANY.—A gentleman of this city who has just returned from the West, stopped in Albany a day or two. He describes the revival there as being very powerful. Elder Swan is laboring with the Second church, where large numbers are daily turning to God. At Dr. Welch's church the work is still more powerful. About one hundred and fifty came forward for prayers the evening our informant was present.

WHITE SLAVES.—It seems that they not only enslave the blacks at Havana, but that they also make slaves of white persons. A correspondent of the *Charleston Courier*, under date of Feb. 15, writes from Havana, that there are in that city a considerable number of *white slaves*. They consist of Spanish emigrants who are unable to pay their passage, and are sold into slavery by the captains of the vessels, for a period long enough to pay it. The traffic, it is said, is carried on extensively, and the emigrants are chiefly *females*, who are ensnared by the captains for this very purpose. The traffic is certainly a horrible one, yet we can see no reason why they have not just as good a right to traffic in *white females* as *black ones*.

SECRET SOCIETIES.—The Grand Jury in Baltimore having presented colored Masonic Lodges, the State Senate has taken up the question, and a bill imposing the severest penalties upon any colored man who becomes a member of a secret Society, is before that body.

The bill is well enough, as far as it goes, but it should have included the word *white* as well as *colored*.

DECIDEDLY WRONG.—The *Signs of the Times* for March 22, publishes an article headed "Signs in the Heavens," in which the writer endeavors to make it appear that the "Comet" is the "Sign of the Son of man in heaven." In order to substantiate his position, he finds it necessary to show that the appearance of this comet is something different from any thing of the kind that has preceded it. He says:

"The Comets which have appeared for some centuries have been anticipated by our astronomers, and have been seen by glasses some time before they became visible to the naked eye, so that their arrival has been regarded with just about the same feeling as that which is created by the arrival of a steamship, or a train of cars; but I do not know that any one has informed the world that this Comet was to be looked for; nor have I heard that it was seen until the day above named."

Now the writer of the above paragraph is either too *ignorant* to attempt to enlighten others, or he has undertaken to *deceive* those who may read his article. Out of more than 700 comets that have been seen, less than one in a hundred has been known to be periodical. We believe the period of not more than *four* has ever been accurately determined. Such statements as these certainly look like wilful intentions to deceive.

SLAVERY ABOLISHED.—A decree of the Government of Uruguay, dated Dec. 12, 1842, declares that from and after the promulgation of the present resolution, "there are no slaves in the territory of this Republic." Other Republics would do well to follow the example of Uruguay in this particular.

THE LATTER DAY WITNESS.—The first number of a small weekly sheet with this title, has just reached us from Boston. It is "devoted specially to the refutation of Millerism." It is rather late in the day to establish a paper expressly for this object. Time will very soon decide the question whether Miller is right in his calculations or not. We think it can easily be shown from Mr. Miller's own Lectures, that the vision of 2300 days (or years) will run out in April, either on the 1st day of that month, or at the farthest at the first full moon after the vernal equinox, which will happen about the middle of the month. The best way, therefore, to our mind, is to let the subject alone for the present, and if the world should be found standing after the time indicated, then it will be very easy to show that *another calculation* is absolutely necessary in order to ascertain the year when the world will be destroyed.

The paper before us appears to treat the subject candidly, and aims to overthrow the theory by fair argument.

SNOW STORM.—A violent storm occurred on Thursday night and Friday last. The snow fell to the depth of six or eight inches in this vicinity, but in the western part of the state it fell to a much greater depth. In consequence of the immense drifts of snow, there was a general delay in the mails for one or two days. Extensive damage has been done to the shipping on the coast. A notice in the *Courant* says that the drifts in Hartland, are, in many places fifteen feet deep.

Last year the river was open and a vessel arrived here the first of March, and within the first week in that month blue birds, robins, and other songsters had made their appearance, but from the present appearance of things we should think they would not be likely to show themselves this year till some time in April.

CAMP MEETING.—The *Salem Gazette* says the Millerites are to open a camp-meeting in that town on the 1st of April.

AMERICAN BAPTIST HOME MISSION SOCIETY.—A bill incorporating this Institution passed the

NEW BRITAIN.—We learn that an extensive revival is in progress in this village, and that large accessions have already been made to the Baptist church, but are unable to state particulars at present.

AMERICAN BAPTIST HOME MISSION SOCIETY.
A bill incorporating this Institution passed the
New York Legislature on the 8th inst.

And I would urge upon the good people of the State; assembly and fervently to pray that God in His mercy will give to us a spirit of charity and kindness to our fellow men, and cause us to feel that we are all children of a common Father, and bound together by the ties of a common brotherhood.

Lieut. Gansevoort has been detached from the brig
 on account of ill health, and leave granted for three
 mths.

Revival Melodies.—A new supply of this popular work just received and for sale by the subscribers
180 Main street. **GURDON ROBINS.**
March 10, 1843.

Poetry.

If I'er I Stray.

If I'er I stray, O God, from thee,
And murmur at my hapless lot—
No wisdom in thy dealing see,
Thy kindness and thy love forgot—
'Tis not because thou art unkind,
Or to protect me less inclined.

When'er I turn from thee, I feel
The bitter pang of inward grief;
No hand like thine I know can heal,
And when in sorrow send relief;
No smile like that which heaven bestows,
Can calm my fears and end my woes.

O, keep me, Father, lest I stray
From truth, from duty, and from thee—
That I pursue true wisdom's way,
With upward eye and bended knee—
Assured though grief and sorrow press,
My God will never love me less.

The following is a beautiful expression of the feelings of those who turn with interest to the Holy Land and the scenes hallowed by our Lord's presence upon earth, and may therefore not unaptly, receive a place in a paper which is devoted to the sons and daughters of Jerusalem.—*Jewish Chronicle*.

Back not in courtly bower,
Or sun-bright hall of power,
Pass Babel quick and seek the Holy Land,
From robes of Tyrian dye
Turn with undazzled eye,
To Bethlehem's glade or Carmel's haunted strand.

Or choose thee out a cell
In Kedron's storied dell,
Beside the springs of Love that never die—
Among the olives kneel,
The chill night-blast to feel,
And watch the moon that saw thy Master's agony.

Then rise at dawn of day
And wind thy thoughtful way
Where rested once the temple's stately shade,
With due feet tracing round
The city's northern bound
To th' other holy garden where the Lord was laid.

KELCE.

A Ray that Beams Forever.

There is a flower that never fades,
A rose no storm can sever;
Beyond the tulip's gaudy blaze,
A ray that beams forever.

There is a charm surpassing art
That speaks in every feature,
Which twines around the feeling heart,
It is thy charm, oh! nature.

Then, stranger, if thou fain wouldst find
The rose no storm can sever,
Go seek its dwelling in the mind,
The ray that beams forever.

Miscellaneous.

From the Baptist Record.
"The Bands" Spiritualized.

The bands, as most of our readers are aware, are the two little pieces of linen that are tied around the necks of the clergymen of the Episcopal church when officially engaged. A good brother having preached upon the several articles of his official dress, found all "of easy symbolic solution," but concerning the bands "no research in books or conversation with others" could give him any light. Feeling it to be a momentous question, he grappled the subject, and in the following article gives us the spiritual meaning of the bands, which the "Banner of the Cross" gravely publishes. We suggest that the interpretation be submitted to the House of Bishops at the next Convention, that its orthodoxy may be tested. We remember hearing of a good old lady in former times, who was in a similar quandary. She came to her pastor in great trouble—stating that she had spiritualized the whole of Solomon's Temple with all that appertained thereto, but the axe—and for one part of that too, she had found a meaning, but she could not spiritualize the handle.

"May we not, then, conceive the following to be the explanatory meaning of the symbol [the bands] in all its properties?"

1. It represents the two tables of the law, or the two covenants or testaments.
2. It is united, by a common cement, or cord, to show the harmony of the two testaments—that it has but one foundation, one essence.
3. It is of equal length, to show their equal authority with priest and people.
4. It is white, to show, in harmony with the rest of the clerical vestments, the intended effect of the Word on the understanding and the heart.
5. It is open—not closed—thus avouching to all a common property.
6. It is opened before, and towards the people; thus declaring their privilege and duty to read, mark, learn, and inwardly digest.
7. It hangs beneath the lips of the minister, to warn him that he is to speak according to the law and the testimony.
8. It hangs, not on the breast, as Urim and Thummin; it is not pierced or tacked on, but tied by the cord of love around the neck, to intimate that this, and only this, must be done, at the peril of his life.
9. The foregoing are its affirmative teachings. Its negative significance is of great and permanent meaning. Law as the element, and the two tables as its harmonizing and co-equal development, are all that are symbolized. What then becomes of tradition, as of equal authority in the rule of faith? How can tradition be an infallible judge, when, so far from being symbolized, it is, by affirmative symbols, negatively excluded—when this expressive symbol was employed to simplify the important issue, and exclude traditional pretensions?

The foregoing particulars, to my mind, in its present state of information on the subject, are full of satisfaction and comfort. With such lights as are now before me, I do not hesitate to declare the bands the only Protestant badge in the clerical dress—a most open, continuous, public, and official protestation on the part of the Catholic church against Popery in all its errors of doctrine and practice, but especially in making the Word of God a sealed book to the people. T. S."

If we thought "T. S." would be at all grateful, we would give him a little information concerning the origin of "the bands." The Levite who slew the victim of sacrifice under the Mosaic dispensation, wore a white apron, the lower portion of which was cleft into two parts. The apparel of Jewish priests was borrowed by ministers of the gospel, when Christianity lost its primitive simplicity—and the bands are nothing more nor less than the cleft apron of the sacrificing Levite, gradually diminished to its present size. Such is the history of the bands, furnished by a man learned in such matters, Rev. C. F. Frey. The ingenuity of "T. S." can invent a series of symbols—from this hint—much more expressive and significant than those above.

Missionary Fields in Europe.

The following, with a large number of similar facts, were recently gleaned and published by the editor of the Richmond Religious Herald. The statements are of great interest and importance. We have abridged it somewhat, to make it, if possible, still more comprehensive.—*Macedonian*.

In Europe, out of a population, of about 240,000,000, there are about 60,000,000 Protestants, 55,000,000 of the Greek church, and 5,000,000 Mahometans, the remainder are Roman Catholics, who form the majority of the population. The Laplanders, about 60,000 in number, are, however, for the most part under the influence of a modified idolatry. No missionaries have been sent among them; of course, Lapland remains missionary ground.

The Greek and Papal churches are so corrupt in doctrine, so destitute in vital piety, as to be deemed worthy of missionary efforts by Protestant denominations. In Russia, where the former system is the national religion, Protestant missionaries would not be permitted to labor, but agents have been sent by the British and Foreign Bible Society to distribute Bibles, and other agents have been permitted to distribute tracts, and their labors have been blessed to the conversion of souls. This immense empire comprises one-half of the territorial extent of Europe, and one-fourth of its population. In Greece, where the Greek church prevails, there are at present, missionaries employed by the Episcopal and Baptist denominations in this country, by the American Board, and the Church of England and London Missionary Societies.

In Ireland, the Baptist Irish Society employs readers to read the Scriptures in the cottages of the Roman Catholics, and to establish schools.—The Methodist preachers have also labored to some extent amongst the Irish Roman Catholics. In France, missionaries have been employed by several denominations, the Methodists, the American Board, the American Seamen's Society, and the Baptists. In Belgium, Baptist missionaries are laboring near the borders of France, and one of the British societies has a missionary station at Brussels, the capital. Italy and Sicily are forbidden ground; a missionary daring to preach there would instantly be imprisoned in the dungeons of the inquisition.

In Portugal, no effort has been made; in Spain, the Methodists had a missionary for a brief space at Cadiz, but he was threatened with imprisonment, and compelled to retire. In Germany, the Romish religion is professed by nearly one-half of the population; agents have been employed by the British society to distribute Bibles, but no direct efforts have been made in preaching the gospel. To Poland, in Hungary, Slavonia, Croatia, &c., the same remark may be applied. In the Catholic island of Malta, subject to British dominion, there are flourishing missions under the patronage of the London Missionary Society, the American Board, and the church Missionary Society. The Baptist Board have also a missionary station at Corfu, one of the Ionian Islands. They form a republic under the protection of Great Britain, with a population of 200,000 souls. The London and Church missionaries have also missionary stations in these islands.

In the Turkish empire, the Mahometan is the prevailing religion, and no missionaries were allowed to preach to them. At Constantinople, missionaries are employed by the American Board and the Episcopal church, whose ministrations are chiefly directed to the Armenian Christians and Greeks.

In Lutheran Germany, Oncken is laboring at Hamburg as a missionary agent for distributing Bibles. The Lutheran church is far sunk in doctrinal error in the north of Europe. Vital piety is little known, and Prussia, Denmark, Sweden and Norway may be considered, as far as practical religion is concerned, missionary ground.

Godly Books.

In 1626, a pamphlet was published in London, entitled, "A most delectable, sweet, perfumed nosegay, for God's saints to smell at." About the year 1646 there was published a work entitled, "A pair of bellows, to blow off the dust cast upon John Fay;" and another called "The Snuffers for Divine Love." Cromwell's time was particularly famous for title pages. The author of a work on charity entitles his book "Hooks and Eyes for Believers' Breaches;" and another who professed a wish to exalt poor human nature, called his labors "High heeled Shoes for Dwarfs in Holiness;" and another, "Crumbs of Comfort for the Chickens of the Covenant." A Quaker, whose outward man the powers thought proper to imprison, published "A Sign of Sorrow for the Sinners of Zion, breathed out of a Hole in the wall of an Eastern Vessel, known among men by the name of Samuel Fish." About the same time there was also published "The Spiritual Mustard Pot, to make the Soul sneeze with Devotion." "Salvation's Vantage Ground, or a Leaping Stand for Heavenly Believers;" another, "A Shot at the Devil's head quarters through the tube of the Cannon of the Covenant." "This is an author who speaks plain language, that the most illiterate reprobate cannot fail to understand;" another, "Reaping Hook well tempered for the Stubborn Ears of the Coming Crop; or Biscuits baked in the Oven of Charity, carefully conserved for the Chickens of the Church, the Sparrows of the Spirit, and the Sweet Swallows of Salvation." To another, we have the following copious description of his contents:—"Seven Sobs of a Sorrowful Soul for Sin; or the Penitential Psalms of the Princely Prophet David, whereunto are also annexed William Huinn's handful of Honeysuckles, and divers Godly and pithy ditties now newly augmented."

Fashion.

Constantly begins and ends in the two things it abhors most, singularity and vulgarity. It is the perpetual setting up, and then disowning a certain standard of taste, elegance, and refinement, which has no other foundation or authority than that it is the prevailing distraction of the moment; which was yesterday ridiculous from its being new, and to-morrow will be odious from its being common. It is one of the slightest and insignificant of all things. It cannot be lasting, for it depends on the constant change and shifting of its own harlequin disguise; it could not depend on the breath of caprice; it must be superficial, to produce its immediate effect on the gaping crowd; and frivolous to admit of its being assumed at pleasure, by the numbers of those who affect, by being in the fashion, to be distinguished from the rest of the world. It is not anything of itself nor the sign of any thing, but the folly and vanity of those who rely upon it as their greatest pride and ornament. It takes firmest hold of weak, flimsy and narrow minds, of those whose emptiness conceive of nothing excellent but what is thought so by others, and whose self-conceit makes them willing to confine opinion of all excellence to themselves, and those like them. That which is true or beautiful in itself, is not the less so for standing alone. That which is good for anything, is the better for being more widely diffused. But fashion is the abortive issue of vain ostentation and exclusive egotism; it is haughty, trifling, affected, servile, despotic, mean and ambitious, precise, and fantastical all in one breath—tied to no rule, and bound to conform to every whim of the minute.

"The fashion of an hour marks the wearer."
William Hazlitt.

Cannots.

Whatever may be your profession or pursuit, if you would hope for success never use the word cannot. You may as well attempt to swim with a Scotch grindstone at your neck, and a Paixban shot at your heels, as to expect to accomplish any thing worthy of a man while this word is in your vocabulary. When the gallant Miller at the battle of the Niagara, was asked by Scott if he could carry the enemy's batteries, suppose, instead of the determined "I'll try," he had whined out—"I cannot," where would have been his fame, and what the result of that day? Cannot accomplishes nothing but the ruin of him who uses it.

Keep shy of cannots. Use not the word yourself, and be careful how you employ those that do. Napoleon never allowed the use of the word impossible: in the management of all business there should be no place for cannot. You can do all that is necessary to be done if you set about it in the right way and at the right time. If you do not, your labor will be like that of Sisyphus; never beginning, never ending. Neglect nothing; keep a watchful eye over every thing; see that every part moves in harmony, and together; and you will have no use for cannot.

[Albany Cultivator.

Slavery the heaviest Calamity.

From the speech of Mr. Moore in the Virginia House of Delegates, 1832.—"I think that slavery, as it exists among us, may be regarded as the heaviest calamity which has ever befallen any portion of the human race. If we look back through the long course of time which has elapsed from the creation to the present moment, we shall scarcely be able to point out a people whose situation was not preferable to our own, and that of the other States in which negro slavery exists. True, sir, we shall see nations which have groined under the yoke of despotism for hundreds and thousands of years, but the individuals composing those nations have a degree of happiness, peace, and freedom from apprehension which the holders of slaves in this country can never know."

Turkish Opinion of Americans.

"We travelled six hours and encamped a mile before reaching the village of Cherchee, which contains about fifty Turkish families. Toward the close of our ride, we left the stream, and gradually rose until we came again into the regions of snow. There, however, it was rapidly melting, and the pastures were becoming green. When I sent our servant to the village for milk, the villagers called out to him, as he approached and made his request, 'No; you have come here with Muscov (Russian.) go off.' But when he told him that I was an American gentleman, they all exclaimed, 'You are very welcome; and an old gentleman gave him a gallon of milk for four pence. The Russians are detested both in Turkey and Persia. Both countries have, within a few years, groined under the devastations of Russian armies. Whereas, Americans are regarded by all classes in these countries, even by those who have so vague a notion of the New World as to suppose it to be situated in the skies, as a nation of philanthropists. May America establish its claim to this high character, by scattering the rich blessing of light, knowledge and salvation over all the world."

The Brig Somers.

Perhaps some of our Vermont boys sometimes think they would like to go to sea. Perhaps some are so brave and daring that they would like to join a man-of-war. Well, my lads, just look at the case of the Somers. See what a pretty set of fellows you would be likely to fall in with.—There you would find collected together the worst characters from all countries. Thieves, murderers, blasphemers, drunkards—miserable and ruined creatures of every age, guilty of every species of crime, and ready to enter upon any deed of blood and violence that may be suggested. Is such a place to be desired? Will the boys who sing and whistle on our hills, degrade themselves by associating with characters like these? And the floggings! Think of taking a dozen blows on the back with a "cat," which is nothing more nor less than a rope's end. Think of spending three months on board a ship, where some of your companions would be "seized up" every day, and dressed down with the "cat," another animal of peculiar notoriety on board a man-of-war. This animal is said to have nine tails, which by a skillful application, are said to leave their impress on the bare skin. One chap on board the Somers received over a hundred of these impressions during a period of only three months, which, it is

presumed, he carries now, upon the very spots where they were first made. Are any of our Vermont boys ambitious of bearing such honors?—Then let them go on board a man-of-war. There they will stand a good chance to be gratified.—*Vi. Chron.*

For the Christian Secretary.
Donation Visit.

BR. BURR.—I find, from frequent notices in your paper, it is a custom in the "land of steady habits," to hold at the house of the Pastor what are called "Donation Parties." These are, at least, in part, for the encouragement and benefit of the pastor and his family. It is now three years and a half since I accepted the pastorate of the First Baptist church in this town, and as my church and people have manifested much kindness to me and my family since my connection with them, I wish to acknowledge with devout gratitude to God and many thanks to my people, the following donations. First year, and soon after my settlement with them, one cow, and keeping through the summer,—one half ton of hay from a deacon of the church,—also one half ton of hay from a member of the Society. On each succeeding year my cow has been kept through the summer, and hay for cow and horse through the winter cut and gathered gratuitously. This last has saved me one half of what my hay would otherwise have cost. These were connected with many other tokens of kindness of minor value it is true, but they were of frequent recurrence, and to me possessed a value far beyond their intrinsic worth. But all would not do. We heard and we read of donation visits, and we must forsooth, try the experiment. It was a new thing on the part of the church, and I am sure it was to me. Wednesday the 8th of the present month, was the day designated for this purpose. It was one of the most delightful days we had witnessed for a long time. Before noon on that day, and long after it, sleighs, laden with men and women, the aged, middle aged, and the young, were seen from every direction, wending their way to the parsonage. There safely arrived, various apartments arranged for the occasion, were cheerfully opened for their reception. Here, after the happy meetings and greetings of the occasion, a question of some moment occurred, how shall the long afternoon be occupied? This had been already anticipated, and prepared for the occasion. The gentlemen collected in a circle around a large pile of wood previously furnished by the society, and briskly applied the woodman's axe. The huge pile, as if in astonishment at the novel sight, rapidly melted away before the oft-repeated stroke, and lay in piles around the house and within the woodhouse door. Meanwhile, the ladies within were no less busy in plying the needle, and the before shapeless cloth soon assumed the form and style of garments fit for use. All hands were busy, and instant, all tongues. At a seasonable hour all were collected in different apartments of the parsonage, and partook of a very social and bountiful repast. This, as every thing else for the occasion, was furnished and prepared by the guests. Numbers now retired, and many remained to spend a social eve at the parsonage.

During the evening several beautiful hymns were sung, and the interview closed with prayer by the pastor. The whole occasion was to us not only novel, but peculiarly interesting and pleasant, and it is believed its influence on all concerned will be salutary. It is certain it was an occasion that will not soon be forgotten by the pastor. Among the donations that remained when the occasion had passed by, the following deserve specification:—Cash, butter, cheese, candles, lard, turkey, veal, pork, molasses, tea, sugar, vegetables, hams, &c. &c. &c. For this liberality on the part of his church and society, the pastor would again express his grateful acknowledgments, at the same time he trusts he can say before God, "He seeks not theirs, but them." His solicitude for their salvation and that God may visit us with an extensive and precious revival of religion, is such at the present time as language would fail to express. As God in great mercy is now favoring us with some tokens for good, we earnestly request an interest in the prayers of all our fellow Christians, especially in those places where God is reviving his work, that we may not be passed by in the bestowment of those rich and precious divine and spiritual blessings by which so great a portion of the church is now being favored.

ZALMON TOBEY.

Colebrook, March 15, 1843.

The Last Grog Shop.

We recently saw an article in an exchange paper under the above title, and it would be impossible to describe one half the thoughts that passed through our mind, as this caption caught our eye. Only think—the last grog-shop. We at once fell to ruminating on the immense catalogue of innumerable evils which have been the legitimate consequences of the establishment of the first one! Down one black column of this dreadful list, we beheld inscribed in indelible characters, riots, and tumults, and burglaries, and thefts, and robberies, and arsons, and profanity, and lies, and blasphemies, and perjuries, and seductions, and rapes, and adulteries, and incests, and seditions, and mutinies, and piracies, and murders, and sighs, and tears, and woes unutterable, and diseases, and insanity, and delirium tremens, and suicides; and on another column, pictured in lines of fire, as the natural and the appropriate accompaniments of the grog-shop, were chains, and prisons, and stocks, and pillories, and whipping-posts, and penitentiaries, and almshouses, and graves, and the blackness of darkness forever. Is the man living who would aspire to the infamous notoriety of being the keeper of the last grog-shop?—*Fountain*.

A GOOD THING.—"Every fly, and every flower are tutors in the great school of nature, to instruct the mind and improve the heart."
"Every man has in his own life follies enough; in his own mind troubles enough; in the performance of his duties, deficiencies enough; in his fortune, evils enough; without being curious about the affairs of others."

ABUSE OF TIME.—During a recent visit to the United States Mint, I observed in the gold room, that a rack was placed over the floor for us to tread upon, and on inquiring its purpose. I was answered, that it was to prevent the visitor from carrying away with the dust of his feet the minu-

test particle of the precious metal, which, despite of the utmost care, would fall upon the floor when the rougher edges of the bar were filed; and that the sweepings of the buildings saved thousands of dollars in the year. How much more precious the most minute fragments of time! and yet how often are they trodden upon like dust, by thoughtlessness and folly.—*Belhune*.

A CUTTING REMARK.—Said a young man to his mother who visited him in the prison at Auburn, "Had you put the Bible in my hands and taught me to read it, I should not have been in this place."

A MINISTER BAPTIZED.—The London Magazine gives an account of the baptism of the Rev. J. Taylor at Airdrie; where, having been extensively useful in his previous labors, he is about collecting a Baptist Church.

Man never was intended to be idle. Inactivity frustrates the very design of his creation, whereas an active life is the best guardian of virtue, and the greatest preservative of health.

THE MOTHER'S MAGAZINE.—This periodical has just completed its tenth volume. It is not only the first, but decidedly the most popular work of the kind published in this country. The extent of its circulation in the United States, together with the fact of its being reprinted in England, shows the favor with which it has been received both at home and abroad. The assurances of assistance from able pens, afford encouragement to the editors to hope that they shall be able to render the Magazine still more deserving of universal patronage.

While the chief object of the Magazine is to aid mothers in the discharge of their appropriate duties in training their children for usefulness and happiness, it is also designed to embrace and cherish all the endearing relations of the family, and to promote the correct and faithful performance of the duties which result from these relations.

The Mother's Magazine, edited by Mrs. A. G. Whitteley, and Rev. D. Mead, is published monthly, making a volume of about 300 pages a year, at one dollar a year, payable in advance. The eleventh volume, containing an elegant steel engraving, commences with the number for January, 1843.

Subscribers residing in Hartford city can have the numbers delivered at their doors, immediately after they are issued.

JOHN C. WELLS, Agent,

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WILLIAM S. DANRELL.

Boston, 9 Cornhill, Feb. 1, 1843.

For Rent.—Three Tenements situated in Ann street continued. Possession had the first of April.
March 10. [1843] J. W. DROOK.

CHARLES ROBINSON.—Attorney and Counsellor at Law, Solicitor in Chancery, Notary Public, Commissioner for the States of New York and Maine.—Also Agent for the North American and Hudson Insurance Companies of New York. Office, corner Chapel and State streets, New Haven.

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Letters to those who h
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not go, because I am afr
spirit myself." O then, g
you may possibly settle
Get right yourself, and
right.

But perhaps you are sa
"watching over each o
cult duty. True, it is, b
or advantageous on th
must keep right ourselv
the duty in question will
ant.

But I want to inquire,
and intercourse with you
as you would desire them
den Rule" is acknowledged
ligation. Of course it m
tations to practise it. Bu
that even professors of rel
to accumulate worldly su
vantage of their brethren,
times wronged them. A
er sometimes goes to lav
Paul regarded this as a
thian brethren. And I c
justifiable more, than it w
tains would always obe
Christ in the letter and sp
would never take place.
hope better things of you.
And if any "old profess
their profession, let me w
their footsteps.

But I want to ask again
some inquiries to make of
concerning your spiritual h
tom of Christians to do so
chi, and God approved of
very precious promise. Ar
tivate disciples used to h
about the Saviour—"his
"gracious words," than t
have you not sometimes
could have the love of Jes
so seldom speak of Him or
lips? It certainly is pas
your hearts will often bu
converse together about